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LAND TRANSPORT

Land transport in the Rif, Senhaja, and Ghomara is confined to the bearing of burdens by man and by domestic animals. Wheels and all types of vehicles are unknown. Human transport consists usually of the carrying of loads on the back. (See plate 7.) The negroid method of carrying on the head is not employed, nor is the tump-line used. Women carrying water from the spring or brook to the house use a two-handled jug, with a rope leading from each handle over the shoulders and held or tied in front. The same method is used for carrying bulky burdens such as loads of brush or of charcoal. Men generally carry things in their hands, or put them in the hoods of their garments.

Animal transport is confined to donkeys, mules, and camels. (See plate 8.) Horses do not carry burdens. For donkeys and mules, a special pack-saddle called the *hallas* is used. This is a large heavy object made of cloth and stuffed with straw, covering, in most cases, the entire back of the animal. The top is flat, and the edges of the upper surface are often raised. The *hallas* is held on by a rope or basketry strap passing under the animal's neck and by another under its tail. There is no girth; gravity, size, and the two straps are enough to keep it on when paniers are not used.

The paniers, called *shwari*, are of twilled basketry, a double container with a handle on each side and connected by a strip of basketry wide enough to cover the top of the pack-saddle so that the two containers will hang at the sides. The paniers are filled with whatever objects are to be transported, generally simply thrown in. Soft objects, such as blankets or sacks of grain, are set on top of the flat portion, and long ones, such as tools with handles, are lashed to the sides. A water jug of porous earthenware is often thrust into one of the paniers in such a position that it can be easily extracted. After the load has been placed, a cord is run between the handles of the *shwari*, drawn tight over the top, and carried under the animal's belly as a girth.

Camels have no packsaddles. A long, flapping type of *shwari* is sometimes used, without girth. This falls off whenever the camel becomes excited and breaks into a run. A more efficient method of packing these animals is by tying packages on either side of the hump, as can be seen in the illustrations in plate 8.

Horses, mules, and donkeys are ridden, horses either bareback or with an Arab saddle, imported from the Arab cities of Morocco. These saddles are expensive and difficult to obtain, hence bareback riding is the usual type. Riffians make notably poor riders, except for the tribesmen of Beni Bu Yahyi and Metalsa, who are accustomed to that means of locomotion. The bridle is generally imported and of Arab manufacture.

Mules and donkeys are ridden with the *hallas*, either bare or with the addition of a *shwari* and its load. Bridles are never used with donkeys and seldom with mules, a simple hacksamore acting as substitute. Mule bridles, when used, are imported from Fez or other Arab centres.

Camels are almost never ridden by the Metalsa and Beni Bu Yahyi. They are used for transport and for milk, and attempts at riding them are sporadic and experimental.

In general, riding is an exceptional method of travelling, and the Riffian in most cases journeys on foot. Because of the ruggedness of the country, he can often make better time that way than if he were to ride. The Riffian can walk for long periods over the roughest ground without showing signs of fatigue, often bursting into trots for several miles at a time

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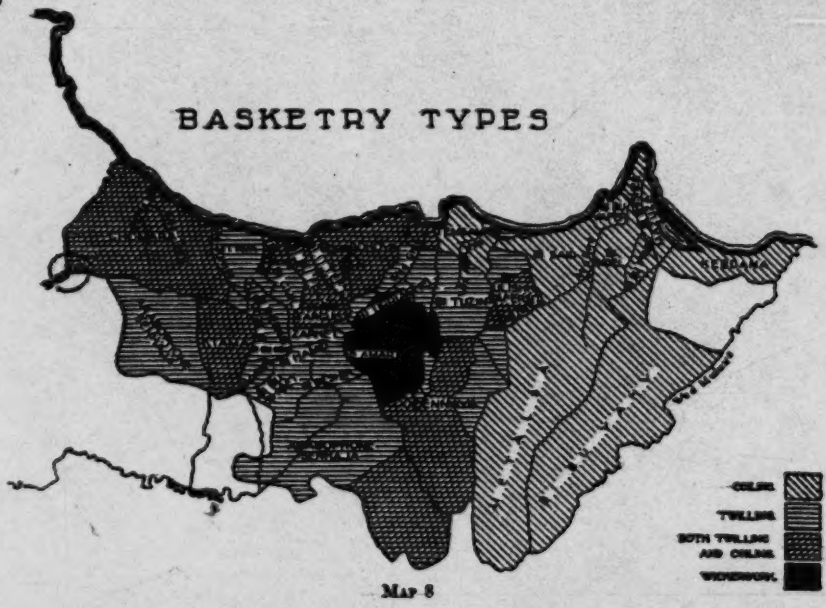
for the most part containers of iron and of skin, materials which are not apt to break in the course of a nomadic existence. Skins are used to hold all liquids, and likewise as churns for butter.

BASKETRY

There are three types of basket-making employed in the Rif; coiling, twilling, and wickerwork.

Coil-baskets are made with a bundle of *asref*, a grass, circular in section, as rod, and with palmetto leaves for wrapper. Coiled baskets, generally in the form of shallow trays, called



MAP 8

tubbuḳ, are supposed to have been introduced by the Arabs. They are found in Ghomara, Mestassa, Beni Bu Frah, Beni Itteft, Bokoya, Ajdir, Branes, Ktama, Targuist; Khebaba, Shawia, and Beni Yunes of Gsennaya; Temsaman, except for the villages near the sea; Beni Said, with the same exception; Galiya, Kebdana, el Azib of Meidhar, Tafersit, lowland Beni Ulishk, Metalsa, and Beni Bu Yahyi.

Twilling, called *ijji*, is employed in the manufacture of the *shwari*, or pack-saddle panier, and of the *endu* or flat basket with two handles used as a container of dried figs and raisins, also as a table upon which bowls are set and upon which bread rests during repasts. These articles are made from either *halfa* or palmetto, whichever is available. They are distributed through Beni Mohammed, Shawia, Ulad Alu Fars, Khebaba, Iharshliyen, and Ain el

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285 415 Hamara of the Gzennaya; Bokoya; Ijaonen of Beni Amart; Beni Hadifa and Ajdir of Beni Urriaghel; Sidi Bu Daud of Temsaman; the Metalsa dwelling near Beni Mohammed, Beni Ulishk, Tafersit, all the Senhaja and Ghomara, Beni Mesduy, Targuist, and the western Maritime tribes.

[314] *Wickerwork*, the third type, is called *asarow n ughanim*. Oleander switches and reeds are used, the oleander for the uprights, or warp, and the split reeds woven in and out between them. Baskets made of this material are often of great size, four to five feet in diameter and six feet in height. They are used for the transportation of grapes, figs, almonds, walnuts, and the like, and for the storage of raisins, dried figs, and dried apricots. (See plate 24.) They are to be found in Iherrassen, Ikhuanen, Ulad Alu ben Aissa, Ikaroen, Temjunt, Bured, all of Gzennaya, Mountain Urriaghel, Taghzuth n Tassa and Tizern n Imaiwen of Beni Tuzin, Beni Amart, Bu Adl, Beni Koraa, and Ain Mediuna of the Eastern Arabophone Senhaja, and Beni Bu Shibet.

TEXTILES

286 [939] Textiles made in the Rif are confined to woolen cloths, all cotton and what little silk there is being imported.

283 [824] The first process in textile manufacture is washing the wool in a stream with the boiled roots of the plant known as *thaghigheshth*. The wool is hung up in the rafters of the house until dry, and is then carded. In the old days, cards of local manufacture, called *ikarthashen*, were employed, but today the cards used throughout the Rif are imported from Sheshawen and are of European type. The indigenous type consists of a long wooden handle about two feet in length, with a flat piece of cow's horn attached to one end. Into the horn are set two parallel rows of spikes, either wooden or brass, about the length of a human finger. The rows are set at right angles to the axis of the handle, and the spikes project from the handle at a right angle. These cards were kept in pairs, and when not in use were pushed up into the rafters, where, in old houses, a few of them may still be found.

Spinning, the next process after carding, is done in two ways:

1. The thread is suspended from a distaff, on which the rove is wound, and attached to a spindlewhorl held just off the ground. Thread spun in this way is used for warp and is called *asarau*.

2. The rove is spun on the thigh and gathered into a pot below. This thread is used for weft and is called *amshin*.

286 [869] Weaving, the final process of textile manufacture, is done on two entirely different kinds of loom under different circumstances. The more primitive is the *azta*, an upright two-bar loom with a stick heddle and a wooden comb for battening the warp. The operation of the *azta* is entirely in the hands of women. A girl who does not know how to weave on the *azta* has a poor chance of marriage, and consequently girls learn this art at an early age. Parties are held for the teaching of it; a girl who is not expert invites a number of skilled weavers, who go to her house, eat, and instruct her. The cloth produced by the *azta* is called *tadsha* and is used for women's clothes, men's sleeveless shirts worn in winter, and blankets. It is generally white, sometimes with red horizontal bands or stripes. The *azta* is employed throughout the region under consideration, except in the tribes of Beni Bu Yahyi and Metalsa.

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CENTRAL RIFFIAN POTTERY-BASKETRY

415
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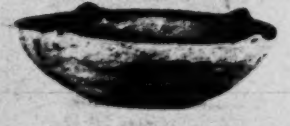
531

Bottom of unusual water-jug, showing entrance of cone through which pot is filled when lowered into a well. Ajdir, Beni Urriaghel

Side view of the same



Bowl showing eastern influence in design. Temsaman

Making a wicker basket for raisins. Ulad Abd el Mumen, Iherrusben, Gzennaya

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[facing p. 78]